

The Living Church

CHURCH DIVINITY SCHOOL
of the Pacific

A weekly record of the news, the work, and the thought of the Episcopal Church

A Rosary of Our Lord

J. Phillip Pulliam, Jr.

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Christian Faith in Action

NCCCUSA Constitution

News

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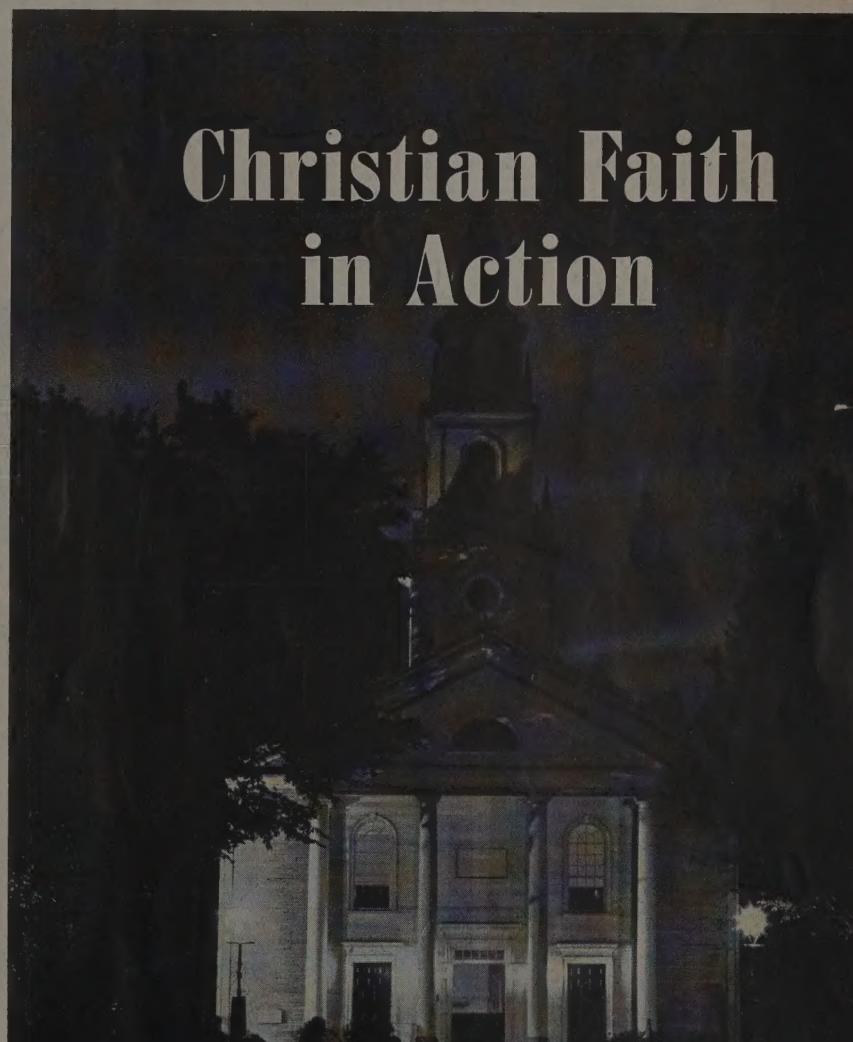
Watchdog for Peace

Editorial

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RADIATING HOPE AND COURAGE

The origins and objectives of the National Council of the Churches of Christ in the USA are described in a special insert in this number [see pages 9 to 24].



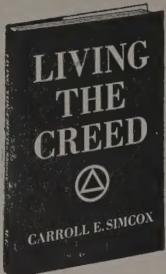
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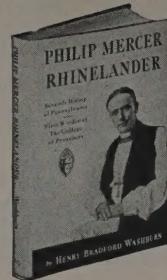


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Things to Come

1950 NOVEMBER 1950							1950 DECEMBER 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
5	6	7	8	9	10	11	3	4	5	6	7	8	9
12	13	14	15	16	17	18	10	11	12	13	14	15	16
19	20	21	22	23	24	25	17	18	19	20	21	22	23
26	27	28	29	30			24	25	26	27	28	29	30

November

- 24th Sunday after Trinity.
- Sobor of Russian Orthodox Church of North America for election of successor to Metropolitan Theophilus.
- Thanksgiving Day.
- Sunday next before Advent. Planning Committee, N.C.C.C.U.S.A. Sobor, Karlovsky Synod (Russian Church outside Russia) at Jordanville, N. Y.
- Final annual meeting, Home Missions Council of N. A., at Cleveland (to 28th). Federal Council of Churches, biennial and final meeting, at Cleveland.
- Constituting Convention for proposed National Council of Churches of Christ in U.S.A., at Cleveland (to Dec. 1st). Annual meeting, United Stewardship Council.
- St. Andrew.

December

- 1st Sunday in Advent. Advent Corporate Communion for Men and Boys.
- National Council meeting (to 7th).
- 2d Sunday in Advent.
- 3d Sunday in Advent.
- Ember Day.
- St. Thomas.
- Ember Day.
- Ember Day.
- 4th Sunday in Advent.
- Christmas Day.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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SORTS AND CONDITIONS

THE UNITY COMMISSION, meeting in St. Louis, November 8th and 9th, decided to send three observers to a conference of seven other Churches in Cincinnati next January which will discuss plans for a "United Church of Christ." The Episcopal Church is not one of the participating bodies, but has kept in touch with the movement.

THE COMMISSION'S observers will be Bishop Keeler of Minnesota, Dean Kelley of Seabury-Western, and President Chalmers of Kenyon College. It was also announced that Bishop Hart of Pennsylvania had been appointed to the Commission to take the place of Bishop Washburn of Newark.

OTHER ACTION of the Commission included plans to develop study material on reunion in cooperation with the Commission on Ecumenical Relations and the Department of Christian Education.

ON JANUARY 1st, we made known through this column the illness of little Philip Logan, Jr., whose parents desired the prayers of The Living Church Family. Although Philip seemed to be improving in health through February and March, his former vicar, the Rev. H. A. Fennell, reports that on March 4th he suffered a fatal relapse. Philip's parents, Fr. Fennell says, greatly appreciated the many letters of encouragement they received from The Family. He adds: "It is comforting to know that . . . the whole family of God can be made aware of the problems of us all and can help to bear one another's burdens."

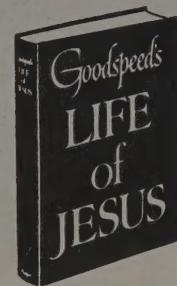
THE ANGLICAN BISHOP IN KOREA, the Rt. Rev. Cecil Cooper, and the Roman Catholic Apostolic Delegate, Msgr. Byrne, were forced to march north on foot when the Communists evacuated Seoul, according to the London Church Times of October 27th. The Church Times quotes a letter from five native priests to the Archbishop of Canterbury, in which the signatories say that they were told that the Bishop, Fr. Moses Youn, and Sister Mary Clare were arrested and put in prison.

THE CENTRAL SECTION of this week's issue tells the story of the National Council of Churches. It was prepared by the Council's planning committee, and the use of the word "Protestant" to include the Episcopal Church may make you wince a few times, as it did us. However, it is worth a little discomfort to get this excellent pictorial story of the forward march of co-operative Christianity.

WHY NOT call it "cooperative Christianity" and "cooperating Churches" instead of "Protestant and Eastern Orthodox"? The phrase is shorter, and a good deal more meaningful, since there are plenty of Protestants (the Missouri Synod Lutherans, for example) who do not belong, as well as Catholics (non-Roman) who do. Why should such care be exercised to choose a term which specifically rules out one religious body? Pardon our pet peeve!

Peter Day.

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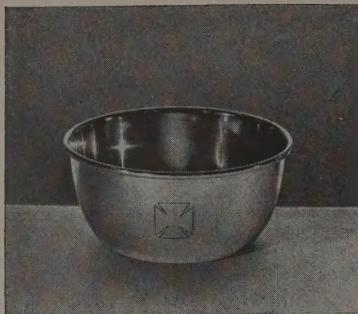
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LETTERS

Church for the Armed Forces

TO THE EDITOR: The present training program for men and women of the armed forces will bring members of the Episcopal Church, and those with no religious preferences, to Camp McCoy in the diocese of Eau Claire.

Camp McCoy, in Wisconsin, lies midway, within a few miles, between Sparta and Tomah, and is approximately 40 miles from the city of La Crosse. This gives us an opportunity to be of real service to those who will receive training at Camp McCoy.

In St. John's Mission, Sparta, St. Mary's Mission, Tomah, and in Christ Church, La Crosse, we are "under way" with a program of worship, service, and hospitality which we hope will bring the "Church at home" to those who are away from the home parish.

We would like to have the assistance of the parish clergy by having them send the names of men and women whom they know to be at Camp McCoy to the Rev. Alan McDaniels, vicar of St. John's Church, 322 North Water street, Sparta, Wis.

W.M. W. HORSTICK
Eau Claire, Wis.

Protestant Provincialism

TO THE EDITOR: According to press reports the *Christian Century* has made the absurd suggestion that the headquarters of the new National Council of the Churches of Christ be located elsewhere than in New York, where the Federal Council has been. If this suggestion were to be adopted it would be disastrous for the organization. There are innumerable reasons why the organization should be in New York, where most national religious organizations and Churches have theirs. If the organization were elsewhere it would become as provincial as the *Christian Century* itself is. New York is "central" as no other place is, geography notwithstanding, because that is where people go, and where the organization will be able to sense and cope with the stream of religious and cultural life in its wholeness.

I should like to make the general point that if there is to be value in this kind of interdenominational association it must come from an ecumenical outlook and not from a middle-western Protestant provincialism which for some strange reason the *Christian Century* seems to be fostering.

EDWARD JOHN MOHR
Belvedere, Calif.

From Clergy to M.P.

TO THE EDITOR: The Clergy Disabilities Act of 1870 does not allow a Church of England priest to become an M.P. on "resigning his benefice" [L.C., November 5th]. Clergymen of the Church of England are eligible to sit in the Commons on resigning their *orders*; which is a very different thing. Oddly enough, any priest, Anglican or Roman, may sit in the Lords if he inherits a seat.

(Rev.) STANLEY ATKINS
Emerson, Manitoba

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TWENTY-FOURTH SUNDAY AFTER TRINITY

GENERAL

INTERCHURCH NCCCUSA Constitution

The proposed constitution for the National Council of the Churches of Christ in the U. S. A., was made public November 10th by Dr. Luther A. Weigle, chairman of the Council's planning committee.

Dr. Weigle said that, according to the terms of the constitution, all communions which accept the purposes of the National Council and which agree with the preamble are eligible to membership in the Council as a whole, and in its various divisions, departments, and commissions. He said that this in essence entails agreement with the theological concept of Jesus Christ as Divine Lord and Saviour.

The constitution is subject to further changes before final ratification, Dr. Weigle said.

Stating that the document provides a completely democratic form of government for its eight uniting interchurch agencies, he went on to say that the Council's governing body is a general assembly consisting of representatives from the 29* constituting communions.

* The 25 communions referred to on page 12 constitute an earlier figure.

These representatives are selected by their own Church, and the number sent from each Church is determined percentagewise according to the numerical membership of the communion.

Dr. Weigle emphasized that the Council, by the terms of the constitution, has no authority or administrative control over the Churches which constitute its membership: it cannot prescribe a common creed, a form of church government or of worship, nor can it limit the autonomy of the coöperating churches.

The Council will be constituted with four main divisions, Dr. Weigle stated, these being Christian Education, Christian Life and Work, Foreign Missions, and Home Missions.

Each division will have primary responsibility for developing the basic philosophy and requisite programs and procedures within its assigned field, it being understood that there will be interdivisional coöperation and exchange of ideas, he continued. Also, each division will include lay representatives.

Religious News Service reports that the Church Federation of Indianapolis and the Indianapolis Chamber of Commerce have issued separate invitations to the National Council of Churches to establish its headquarters in that city. Several other cities, including New

York, Cleveland, Chicago, St. Louis, and Columbus, O., are expected to make similar invitations.

The Meaning of Work

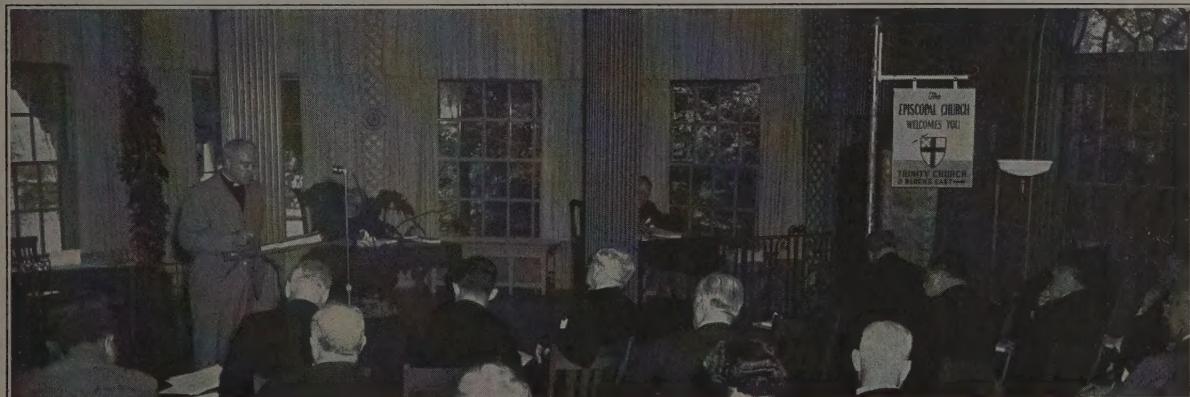
Thirty representatives of labor, management, and the Churches met in New York City on October 30th to start American participation in a three year international study on "the meaning of work."

The work commission, set up at the request of the Study Department of the World Council of Churches which is conducting the world study, is headed by Dr. John Oliver Nelson, professor at Yale Divinity School.

In opening the all-day session, Dr. Nelson declared that "unless Christianity finds how to interpret modern job life as constructive service to God, it will fail to reach the deepest need of today's working people."

To help further understanding of biblical concepts of work, the commission appointed a sub-committee of biblical scholars to draw together the various and sometimes conflicting ideas about work found in the Bible and in early Christian teaching. Another sub-committee under the commission will observe contemporary needs and trends. As part of its work

"The Episcopal Church Welcomes You"



WELCOME SIGN: At the recent meeting of the National Council of the Episcopal Church (not to be confused with the NCCCUSA mentioned above), the new welcome sign was on display. Finish is red, blue, and aluminum. In the picture, Bishop Sherrill is presiding and the Rev. Arnold F. Lewis is speaking.

this second group will deal with the problem of how people use their leisure time. Dr. Nelson pointed out that the problem of leisure might be "the unique contribution" of American Christians to the international study, since leisure is "a commodity far more available here than abroad."

The commission made a special plea to the American Churches of the World Council to participate informally in the study and to pass on to the commission their findings based on the ecumenical study inquiry published by the Study Department "The Meaning of Work."

The Rev. Messrs. Sherman E. Johnson, Episcopal Theological School, and C. A. Simpson, General Theological Seminary, are members of the Biblical sub-committee.

Orphaned Refugees

Aid for 12,000,000 "orphaned" refugee Christians was listed among the most strategic needs of European churches for 1951 at a conference in Geneva attended by nearly 70 Europeans and Americans.

The three-day conference was sponsored by the Department of Interchurch Aid of the World Council for an exchange of information concerning relief needs.

Other urgent needs, the conference agreed, were aid to minority churches in Eastern European countries, particularly in Roman Catholic or secularized environments; increased aid for Christian youth programs; and aid for health, scholarship, and leadership exchange programs now being carried on by the Department of Interchurch Aid. [RNS]

VISITORS

The Old Vicious Circle

By the Rev. LELAND B. HENRY

The Rev. Michael Scott is back in the United States prepared for one more battle in the campaign he is waging in behalf of the African people in South West Africa. Fr. Scott is a devoted English priest. His ministry among the thousands of colored laborers in the slum district of Johannesburg brought him into first-hand contact with the appalling physical and moral conditions under which his parishioners lived.

Fr. Scott has been ill in a New York hospital ever since his arrival in the United States on October 16th. He is now convalescing and hopes to be well enough to answer any questions that arise when the issue comes once more before the Fourth Committee of the U. N. General Assembly.

Here is the situation. The gradual im-

poverishment of the soil compelled the young men from the tribal areas to leave their villages and seek employment in the cities, mines, and farms. There they are cut off from all the immemorial customs of the tribe, and from normal family life. The resultant lawlessness and disorder created an atmosphere of fear on the part of the European community, so vividly portrayed in Paton's *Cry, the Beloved Country*. It is the old vicious circle — economic exploitation produced violence, violence produced fear, fear produced ever sharper measures of repression. The repression is represented today by the policy of *apartheid* or complete segregation, adopted by the Malan government.

Fr. Scott, since 1946, has been a spokesman for the African people of the Union of South Africa who are the victims of this situation. For three years he has represented the Herero people of South West Africa in their appeal to the United Nations, [L.C., December 11, 1949] and that is what brings him once more to New York and to Lake Success.

South West Africa is the old German colony, taken from Germany by the Treaty of Versailles, and made into a mandated territory of the League of Nations. The mandate was assigned to the Union of South Africa. When the United Nations was formed in 1946 the United States, Great Britain, France, Australia, New Zealand, and Belgium all placed their mandated territories under the Trusteeship Council of the United Nations. The Union of South Africa alone refused to do this. It determined by unilateral action to annex the territory to the Union, and to apply within its boundaries all the racial restrictions in force in the rest of the Union territory.

In 1946, 1947, 1948, and 1949 the General Assembly passed resolutions opposing such annexation. The Union of South Africa refused to accede to the resolutions, and in 1949 the General Assembly referred the matter for adjudication to the International Court. The Court handed down a decision that implies that:

- (1) Although there is no legal obligation on the Union of South Africa to submit a trusteeship agreement under the Trusteeship Council, South Africa is nevertheless under an obligation to reach an agreement with the United Nations to ensure the continuation of the provisions of the mandate through the United Nations. The protection of the indigenous inhabitants who are not able "to stand by themselves in the strenuous conditions of the modern world" must be ensured.
- (2) There is an obligation upon South Africa as well as upon the United Nations to ensure the submission of reports to the United Nations and the right of petition from the peoples of



FR. SCOTT: A "Michael" prepared for one more battle . . .

South West Africa to the United Nations.

- (3) The social and economic advancement of the indigenous inhabitants must be promoted and their protection ensured against forced labor and other abuses specified in the mandate.
- (4) Any future dispute regarding the administration of South West Africa must be referred to the International Court of Justice.

Since the decision the Malan government has fought and won an election in



RNS

HARVEST FESTIVAL SERVICE: Fruits and vegetables are arranged on a side of the altar of St. Paul's Cathedral, London, in preparation for the first harvest festival service held there in 50 years. Marrows are being piled against a huge sheaf of wheat by Miss Camilla Mulock of London, who helped arrange the display. The produce at the festival was collected from West Sussex where the farm products had already been on view in the harvest festival of that county.

GENERAL

South West Africa on the issue. Malan campaigned on the promise to defy the United Nations. The basic fact to remember about the election is this: the population of South West Africa is 368,000. Of this number, 330,000 are African and 38,000 are European. In the election only the Europeans were entitled to vote.

Actually, the demands of the Herero people are reasonable and modest. They are petitioning:

- (1) That their traditional lands may be returned to them.
- (2) That their tribal unity and social organization may be restored. (The Hereros are still divided into eight different sections in South West Africa.)
- (3) That they may be brought under the jurisdiction of the United Nations and that their nominated spokesmen may be allowed access to the United Nations to state their own case.

The Belgian Roman Catholic missionaries of the Order of St. Benedict have published a lengthy article supporting his case. Strong representations have been made to the British government. If Great Britain and the United States take a firm position in the Fourth Committee, when the Committee finally reports to the General Assembly, Fr. Scott believes that at least a measure of justice for the African people can be achieved.

EDUCATION

Dr. Niebuhr Made Faculty Dean

Dr. Reinhold Niebuhr has been appointed first dean of the faculty at Union Theological Seminary. He has been William E. Dodge, jr., professor of applied Christianity at the seminary for 20 years and is the senior member of the faculty.

FINANCE

ECF Executives' Chairman

William B. Given, jr., of New York, chairman of the board of the American Brake Shoe Company, has been elected chairman of the executive committee of the Episcopal Church Foundation. This was announced by the Presiding Bishop who is chairman of the board.

Mr. Given's function will involve direct responsibility for leadership of the effort to obtain gifts and bequests.

Mr. Given is a trustee and member of the standing committee of General Theological Seminary and a vestryman and a member of the standing committee of Trinity Church, New York city. He is a director of the New York chapter of the American Red Cross and chairman of the Committee of University Develop-

ment of Yale University. Mr. Given's son, the Rev. Davis Given, is assistant to the superintendent of the Good Shepherd Mission at Fort Defiance, Ariz.

ARMED FORCES

New Army Chaplain Head

Chaplain (Lieut. Col.) Arthur C. Piepkorn has been named new president of the Department of the Army's Board of Chaplains.

He succeeds Chaplain (Col.) Peter C. Schroeder who has retired from the Army to become pastor of Holy Trinity Lutheran church in Elberton, Ga.

Chaplain Piepkorn, a native of Milwaukee, has been Commandant of the Army and Air Force Chaplain School at Carlisle Barracks, Pa. He studied at Concordia College, Milwaukee, Concordia Theological Seminary, St. Louis, Mo., and the University of Chicago.

[RNS]

SUNDAY SCHOOLS

Enrollment Climbs

A gain in Sunday School attendance in the Episcopal Church of 14.8 per cent, or 70,736 is reported by the International Council of Religious Education. In 1949 the Episcopal Church ranked 11th among 23 major non-Roman Churches in the United States with an attendance of 546,064. Among other larger churches high percentage gains were noted for Presbyterians, U. S. A., 18.9 per cent, and Missouri Synod Lutherans, 17 per cent.

Dr. Roy G. Ross, general secretary of the ICRC, reported that for the first time in several years the rate of increase in Sunday school enrollment during 1947-49 surpassed the rate of increase of both church membership and of general population.

WOMAN'S AUXILIARY

UTO Ahead

The United Thank Offering being received in the present triennium, 1950-52, was reported at the meeting of the executive board of the Woman's Auxiliary at Seabury House from October 5th-9th, as currently more than \$100,000 ahead of the total offering at the same period in the last triennium.

The Board was glad to note that the increase is in part due to the fact that a larger number of women are contributing to it. Too many women, it is felt, are still entirely unaware of the Offering.

Probably the most memorable feature of the meeting for those present was a

demonstration by the National Council's Department of Christian Education of the training conferences which the Department and College of Preachers have been holding. Board members are helping to interpret the laymen's training conferences now being held throughout the Church.

The Board voted appropriations from various funds for domestic and foreign Church work.

WORLD ORDER

Second Peace Congress

The second World Peace Congress scheduled to start November 13th in Sheffield, England, has ordered all but one of its sessions shifted to Warsaw, the capital of Communist Poland, according to the Associated Press. British security measures were responsible for the shift, organizers said.

Among the Churchmen listed as initial sponsors are Bishop Lawrence of Western Massachusetts, Bishop Moulton of Utah, Bishop Walker of Atlanta, and the Rev. Joseph F. Fletcher of Episcopal Theological School.

A release from the Bureau signed by the president of the World Committee, F. Joliot-Curie, says:

"The Defenders of Peace declare themselves against aggression wherever it may occur; they condemn foreign intervention by force of arms in the internal affairs of any people. They call for the ending of such intervention wherever it has taken place.

"The Defenders of Peace welcome and support all peaceful moves already undertaken to stop the war in Korea, the most dangerous area of a possible general conflict. They vigorously denounce the mass bombardments that have made victims of civil populations."

Religious News Service reports that the British Council of Churches announced that it has declined an invitation to be represented at the second congress, and that the congress is generally considered as being under Communist auspices.

THE LIVING CHURCH RELIEF FUND

For Korea

Previously acknowledged	\$ 271.00
Anonymous	30.00
Marie L. Prevost	25.00
Mary Lyons	15.00
J. O. Killian	10.00
Rev. D. H. and Mrs. Loweth	10.00
Rev. Alfred G. Miller	10.00
M. P. Spearman, M.D.	10.00
Caroline B. Cooke	5.00
Mrs. Charles C. Walden, Jr.	5.00
E. S. W.	5.00
	\$ 396.00

For Greek Children

Previously acknowledged	\$ 600.50
Anonymous	10.00
	\$ 610.50

Watchdog for Peace

WE commend the United Nations resolution under the heading "United Action for Peace," and hope it will promptly be translated from voting into action. This recommendation, sponsored by the United States and six other nations, grows directly out of the Korean experience, and may prove of inestimable value in dealing with the problem of the intervention of Communist China, and with other threats to peace.

The resolution setting forth this peace program contains the following four provisions:

1. Establishes a Peace Observation Commission for 1951 and 1952 to investigate acts or threats of aggression and report to the Security Council, the General Assembly, or the Little Assembly.
2. Changes the rules of the Assembly to permit calling of emergency sessions on twenty-four hour notice at the vote of any seven Security Council members or by request of the majority of the members of the United Nations.
3. Asks member states to set aside armed units equipped and trained to be ready to answer the call of the Security Council or the General Assembly.
4. Creates a Collective Measures Committee to figure out the mechanics of coöperative action to keep the peace."

One of the reasons the United Nations was able to act quickly to denounce the North Korean aggression was the presence in Korea of a UN commission, which promptly submitted facts upon which the Security Council could base its identification of the aggressor. It is hoped that the Peace Observation Commission could similarly act as a "watchdog" by sending observers to other areas in which world peace is threatened, so that impartial reports could immediately be made available to the Council or the General Assembly.

The adoption of this program will mean, according to John Foster Dulles, that, despite Security Council vetoes and filibusters, the United Nations will be ready to investigate and to act promptly against any act of aggression anywhere in the world.

If the United Nations is to be a really effective instrument for collective security and peace, it needs the strengthening that this program of "United Action for Peace" sets forth.

The Convention on Genocide

WHEN Congress reconvenes, we hope the Senate will give prompt and favorable attention to the ratification of the Convention on Genocide, as approved by the General Assembly of the United Nations. This international Convention against mass-

murder, having received the requisite number of approvals, will go into effect next January; but unless the Senate acts before that time, the United States will not be a party to it. This, we feel, would put this country in a most unfavorable light.

Certainly the American public has nothing but abhorrence for the crime of genocide, the "liquidation" of groups of persons because they happen to belong to the wrong race or to practice the wrong religion. Senate hesitation is due not to any question on that score, but to the desire to be certain that it would not infringe upon the right of this country to decide what might constitute such a crime within its own borders.

Senator McMahon has proposed two reservations which should make this matter entirely clear. We hope that with these reservations the Senate will vote its consent to the Convention, so that this country may be among its effective signatories at the time the international agreement goes into effect.

The National Council of Churches

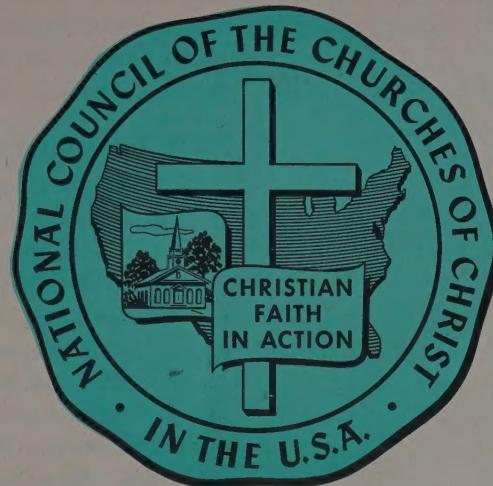
FROM November 28th to December 1st there will be held in Cleveland the constituting convention of the National Council of the Churches of Christ in the USA. Representatives of our own Church, headed by the Presiding Bishop, will participate with leaders of Protestant and Eastern Orthodox Churches in the inauguration of this great coöperative venture, in which the Federal Council of Churches and seven other interchurch agencies will be united.

On the following Sunday, December 3rd, in parishes throughout the land, members of the communions joining in the new National Council of Churches (including our own) will take part in services of rededication and thanksgiving to God for leading them to a greater spirit of unity and purpose in the service of Jesus Christ our Lord and Saviour.

In honor of this milestone in the story of Christian progress through united action, THE LIVING CHURCH is proud to present, through the courtesy and co-operation of the Council's Planning Committee, a special supplement titled, "Church Coöperation Moves Forward." The following pages both symbolize and interpret the major developments in the emergence of the National Council of Churches as a new expression and instrument of coöperative power whereby Christians may join together in facing the tasks of today and tomorrow.

Copies Available

Additional copies of this issue, containing the special feature on the National Council of Churches, are available while the supply lasts at 15 cents each; in quantities of 25 or more, 12 cents each; in quantities of 100 or more, 10 cents each. Telegraph or airmail your order to THE LIVING CHURCH.



Church Cooperation Moves Forward

A WORLD OF CONFUSION

We live in a broken and bewildered world, still staggering from the effects of the two most devastating wars in history and the impact of two godless forces, fascism and communism. We struggle with national and international problems that sometimes seem beyond human capacity to solve. The pressure of secularism has led us too often to compromise our standards of honor, integrity, reverence, and devotion to the highest good. Our scientific and material achievements are amazing but they are superficial. Our ethical and spiritual gains have not kept pace, resulting in moral and social unbalance. Many men and women are coming to see all this, but know not how to help themselves and their fellows.

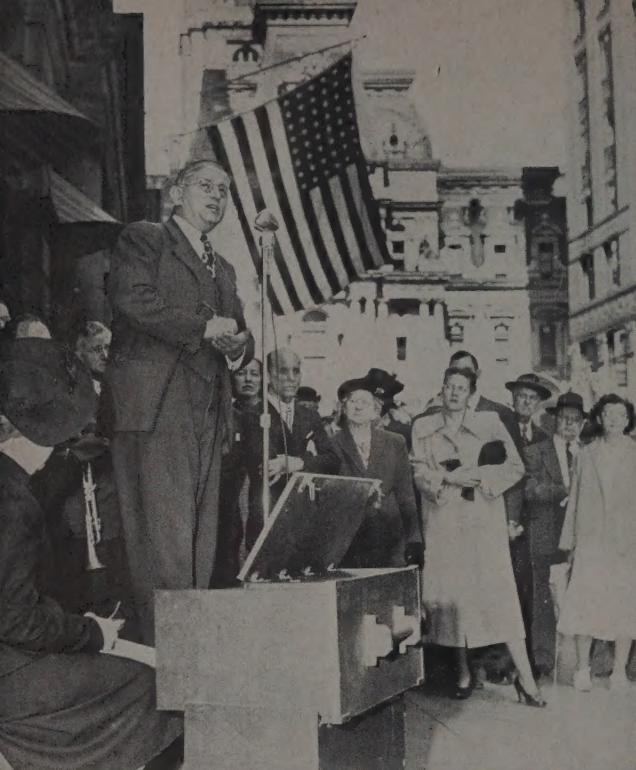
AND HUNGER OF HEART

The churches are aware of the role they should be playing in this great drama of human destiny. To meet the tragic heart hunger of humanity

they have been marshalling their forces and striving valiantly. There have been splendid accomplishments in overseas relief, in home and foreign missions, in evangelism, and in Christian education. Church membership is at an all-time high and total contributions last year exceeded for the first time the billion dollar mark. But this is no time for self-congratulation. Facing present world situations, more is required than can be hoped for from the best efforts of churches and denominations working separately. From all across the land has come with mounting insistence a call for unity of action by which our highest Christian purposes may be advanced far beyond present realizations.

EVOKE A NEW PROPOSAL

Out of all these facts and forces has emerged a plan of united action, cooperative in spirit and in structure, deeply rooted in the spirit of Christ — The National Council of the Churches of Christ in the U.S.A. It radiates hope and courage. God willing, it will provide an effective



PASSERSBY HEAR a Gospel as meaningful on the street corner as it is in the sanctuary. Below, GIVING IS faith, faith in action, faith in mankind.



channel for the releasing of tremendous latent reserves of Christian power in our churches, to be applied to the tasks of salvation and service.

FOR WORKING TOGETHER

Until the nineteenth century, Protestantism was concerned mainly with carrying out the Reformation principle of freedom for the individual and the group. Then the resultant separate churches began to feel their common responsibility for missionary enterprise and an ethical impact upon the total community. The immensity of the task and the weakness of unrelated attempts to master it have led to steadily increasing efforts to provide maximum mutual encouragement and support through cooperation without surrendering the right to differ among themselves in minor matters of creed and polity.

Quest for United Action

BEGINNINGS OF COOPERATION

Significantly, the first known instance of such activity in America was when a group of laymen, in 1832, held a National Sunday School Convention on an interdenominational basis for mutual helpfulness and inspiration. This was the forerunner of the International Council of Religious Education (1872) which today maintains a vast and many-sided program aimed to bring children, youth and adults into Christian discipleship. A pattern of consultation already set on many foreign mission fields led to the establishment of the Foreign Missions Conference of North America in 1893 and a series of ecumenical missionary conferences beginning in 1900.

The Missionary Education Movement of the United States and Canada was organized by home and foreign mission boards in 1902. In 1908, the Federal Council of the Churches of Christ in America was organized by the denominations themselves, and related to it there have since developed over 800 city, county and state councils of churches. Functional cooperation has been advanced by the formation of the Home Missions Council of North America in 1908, the National Protestant Council on Higher Education in

1911, and the United Stewardship Council in 1920, all founded by denominational boards to make their work more effective. Finally there came into being the United Council of Church Women in 1941, joining the specialized women's activities of the national bodies with the development of activity among women in their home localities.

CALL FOR THE NEXT STEP

This is not enough. As these cooperative agencies evolved their programs from the point of view of their own special fields, they found overlappings and uncertain divisions of responsibility, particularly among those serving in the United States. Cooperative action has been found to be effective, and also to be rich in reflected benefits to local churches and communities in support of their own aims and undertakings. Out of the total experience has

come the conviction that still more can be gained by uniting all these agencies of the denominations into one council, with the same functions provided for and clearly assigned to different units within the whole.

The Larger Strategy

UNFINISHED TASKS

Great unfinished tasks await us as we enter the second half of the "fabulous twentieth century," calling for the mobilization of all our spiritual insights and energies. For example, there are fifteen million boys and girls between the ages of five and seven not reached by religious education, which has been declared the most effective means for fighting juvenile delinquency. At least 5,000 new Protestant

In meeting life's daily problems, men in the factory, as well as in the office and on the farm gain strength from the Gospel.



Ten Reasons For The Council

1. Because this generation faces overwhelming problems and disruptive forces that challenge the total efforts of the Christian church.
2. Because the Council gives a channel for more than 27,000,000 church members to work together to meet that challenge.
3. Because these 25 denominations are already dedicated to one essential purpose — to make Christ known, loved and served throughout the world.
4. Because cooperation provides maximum mutual encouragement and support in the pursuit of common objectives.
5. Because a central cooperative agency facilitates the best use of personnel, time and energy for strategic consultations.
6. Because it focuses the best insights of Christian men and women on critical areas of moral and spiritual concern.
7. Because effective integration accomplishes far more than uncoordinated actions.
8. Because Protestant Christians can speak more effectively with a common voice through the press, radio, and other mass media.
9. Because it will encourage more effective cooperation of Christian forces in local community life.
10. Because it is a significant step toward the fulfilment of Christ's prayer for his followers: "*That they all may be one.*"



church buildings and 10,000 new church school buildings are required if we are to have even minimum standards of space and equipment for our Christian worship, education and service. Many of these must be in new population centers. There are 700 community or residential developments each containing at least 2,500 persons, which have not as yet a single church. In more general terms, such areas of life as the home and family, labor relationships, economic issues, inter-racial fellowship, missionary responsibility, a deeper sense of stewardship, international justice and good-will, and a true and lasting world peace all demand the coordination of our best efforts in seeking to apply Christian principles to human problems.

REVEAL NEED FOR UNITY

Feeling the urgency of our Christian calling, leaders of our cooperative agencies for the past nine years have been exploring the possibilities of still closer unity of administration and action for greater effectiveness in the task of enriching the spiritual meaning and content of modern life. This has called for vision and skill of a high order, as well as devotion to the ideal. Each agency has had to consider thoughtfully its own particular responsibilities and how they might be both safeguarded and better served in the coordinated program. And the denominations, one by one, have studied the proposals and given approval. Now these preparatory steps are completed, and there emerges in full prospect, an imposing structure of cooperative Christianity in America, planning to work through a more effective instrument representing its united strength: **THE NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE UNITED STATES OF AMERICA.**

Not a Goal But a Gateway

SPIRITUAL FOUNDATIONS NECESSARY

The inauguration in 1950 of a National Council of the Churches will be the most significant act of coordination and cooperation in three centuries of worthy tradition, a consummation of immediate and practical importance

for all of American Church life. But it is not an end, inviting relaxation. It is rather a new beginning, under stern circumstances, and calling for our utmost endeavor. Let us consider this a year of opportunity, which God in His infinite plan, has set before us. Let this be a summons to prayer, to reconsecration, to a renewal of zeal, to realistic efforts to achieve greater religious vitality. Without genuine spiritual motivation, all the organization and machinery is useless. But when in fullest fellowship our Christian tasks are performed better, when our local churches are strengthened and encouraged, when the outreach of our Christian love is broadened and deepened, then our whole nation and our contemporary world are made both nobler and stronger.

A Time for Dedication

THIS MUST BE A YEAR OF DECISION

We can make 1950 a year of decision which will be for the participating churches not only the turning point of a half century, but the beginning of new accomplishment in leading mankind away from the pathway of frustration and destruction, and toward the true pathway of peace and happiness. The birth of the National Council of the Churches of Christ in the U.S.A. at Cleveland, Nov. 28 will be more than the establishment of a new organization; it will be the culmination and symbol of the efforts of the Churches; it should initiate a new spiritual crusade. It will summon us all to have a part in a more determined effort to exalt Christ and His way of life at a crucial moment in history. On Sunday morning, Dec. 3 in your church — in fellowship with millions of others in other parishes across America — will you join with heart and mind and soul in a great united commitment to Christ and His Church? Will you do all in your power to help this new expression and embodiment of cooperative Christianity to lead America and the world on the highway of dedication to one great purpose — the finding and the doing of God's will in all areas of life?



THE CHURCHES provide a practical answer to needs in the big city slum.



"I WAS in prison and ye came unto me." Below, PUPPETS, KLEIG lights and grease paint tell the ageless story in new, fascinating and skillful ways.





Christian History in the Making

It is a great story of achievement and opportunity — the total of all that the Churches have done and are doing in the life of this country and of the world. Of course they came to this new land with the Founding Fathers. Their faith and practice helped set the patterns for a new democracy. They were the pioneers in developing education. They have always been in the forefront of efforts to improve conditions of living, to render intelligent and constructive help to the oppressed or the handicapped, and to spread around the whole world the influences of the Christian Gospel.

In a number of fields of special interest, the Churches have for many years been joining forces through existing interdenominational agencies or organizations, thus multiplying their effectiveness through a united approach.

Eight interdenominational agencies have been working at various phases of this united task. When the work of these eight agencies is brought together in the National Council of Churches there will be new coordination and more effective direction of a cooperative program, the size and range of which few have understood.



THE LEADERS of many communions worship and work together.

First—Evangelism

In the Federal Council of the Churches of Christ, we find many denominations joining for a great nationwide emphasis upon evangelism. This, to be sure, is basic for all other Christian activities. In scores of local communities preaching missions are held under the auspices of the cooperating local churches, which, together with correlated personal work, result in new or renewed decisions for Christ and the strengthening of the life of each church. Another department of the Federal Council is concerned for the issues of international good-will and world peace, issues in which only the united voice of the Christian conscience can be effective. Through study pamphlets, public meetings and seminars, and in all other possible ways, the Christian implications of international relations are kept before the eyes and minds of the churches, their members, and the general public. Race relations, economic justice, mental health, and other major matters are dealt with sympathetically and constructively in their respective departments.

Many-sided Ministries

We all know that throughout this country, as well as in Alaska and our island responsibilities, there are many special groups unable to meet their own pressing problems of financial inadequacy, social instability, ill health, under-nourishment, and spiritual emptiness. Such people are a primary concern of our cooperating churches. Through the Home Missions Council there is coordination of activities among them, including the provision of churches, schools, and hospitals. On the more personal side, representatives of the churches work among them as friendly counsellors, and as experts in particular problem areas. We might cite for instance service among the Indians, suffering from illiteracy, poverty, and illness, among the sharecroppers in the South, and among the migrant agricultural workers throughout the nation. A more recent development is service to people in the temporary towns connected with great public works projects, who need and welcome the ministries of the Churches. New housing developments must have churches as well as schools, shopping and recreational

centers. All these situations present unlimited opportunities for cooperative planning and integrated action, and for many years the leaders of thirty-seven mission boards of twenty-two denominations have been consulting and working together in the great task of carrying the Christian witness to neglected areas.

Shaping Young Lives

The children and youth of our land hold all our promise for the future. They need far more than just good health and the secular shaping of their thoughts and lives by their school programs and almost more definitively by the powerful influences of the comics, the radio, the movies, and now television. Religious education is the strategic counter influence, and through the International Council, the churches working together are providing material and skilled leadership for church schools, week-day religious education, and vacation Bible schools. Much attention is also given to family life education, and service activities among children and young people. Summer youth conferences have had a great part in influencing boys and





The world is the field of Christian fellowship and ministry

girls toward commitment to the Christian life, often for full-time service in the church at home or overseas. With the character and spirit of the coming generations at stake, there is a remarkable pooling of resources on the part of the denominations to share in the Christian growth of children, youth, and adults.

Campus Influences

Our colleges and universities have in their care and keeping, for some of the most truly formative years of their lives, hundreds of thousands of the finest young people of the country. Too often the general influences on campus and in classroom are strongly secular and materialistic. In this situation the churches are working to present convincingly and creatively the claims of the Christian faith. Through the National Protestant Council on Higher Education the churches are joining their forces to work unitedly at this task. Religious centers are maintained on almost all campuses. There is fine cooperation in providing the best possible college preaching, and in arranging seminars and conferences for students where they can be helped to think

through for themselves the spiritual values of life, and to organize their own thoughts with relation to the various attitudes and philosophies with which they are surrounded.

Trusteeship of Life

All these interests and activities listed above, as well as others yet to be cited, are dependent upon the full moral and financial support of the men and women of our individual churches. The Christian faith assumes the dedication of the whole person — his time and his abilities, as well as his money and material possessions. The United Stewardship Council is the agency through which the stewardship leaders of twenty-eight communions share their methods and materials for greater effectiveness in the promotion of the practice of systematic and proportionate giving to Christ, each through his own church. This is vastly more than a mere mechanical system of tithing. Through research and publication, through field work and special counselling, this entire subject is being set before our people with increasing effectiveness, and with important practical results.

Women at Work

It is recognized that women exert a tremendous influence, and it was a great day for the Christian church when its women banded themselves together interdenominationally in a United Council. Through this means they have stimulated interest in and provided active support for all the many primary issues and undertakings of our Christian churches. Through their channels to the local communities they have added fresh vision and zest to all that the churches have been trying to do together on social problems, world issues, and the need for a truly Christian approach to modern life. The results of their united fellowship and action in local communities is one of the highest testimonies to the power that lies in unity among Christians. They have promoted three annual events which have become fixtures in our religious calendar; the World Day of Prayer, on the first Friday in Lent; World Community Day, in November, when special emphasis has been put upon overseas relief; and May Fellowship Day, which observance highlights the ecumenical movement. The work of the women will be even wider in its influence and outreach as they become part of the National Council.

Outreach Overseas

While none of the activities so briefly sketched is strictly limited within our national borders, because all have world-wide inferences if not active connections, the main undertakings of our churches overseas have been through their denominational mission boards. Increasingly for the past fifty-seven years their individual programs have been coordinated and jointly planned through the Foreign Missions Conference. The field of Christian fellowship and ministry, of course, is the world. And we feel a particular obligation to those parts of the world where the Gospel is still a new message proclaiming a new and different way of life. Since the very first days of the Christian experience, men have heard the call to "come over into Macedonia and help us." In Africa, and Asia, and Latin America, the stronger churches of Europe and America have estab-

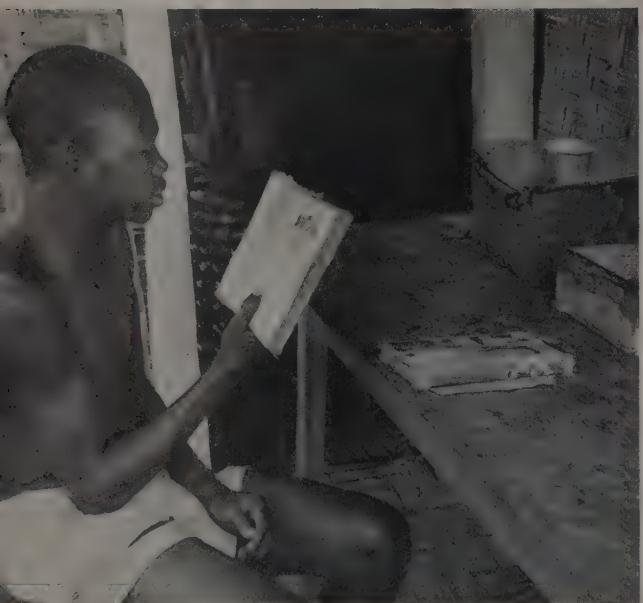


SKILLED HANDS healing with compassion touch the soul as well as the body. Below, From across the land Christians respond to the call for unity of action behind the Cross to help build a just and durable peace.





MANY VOICES, in many tongues join in praise to the One Father of all.



LITERACY AND CHRISTIAN literature are the tools for the conquest of men's souls. Below, PLANNING AND labor as well as love build a church.



lished their preaching stations, their schools, their hospitals. These have been the radiating foci of new ideals. The ministries to the sick and the institution of public health measures have not only wrought marvels of healing and physical betterment, and laid the foundations of modern medicine in many countries, but they have demonstrated in most dramatic fashion the full meaning of Christian love for all men. In all parts of the world are individual men and women, a disproportionately large number of them in positions of leadership, who have come under the influences of Christian missionaries, have been trained in Christian schools and colleges, and have truly caught the spirit of Christ and its meaning for today among their own people.

From all these activities and influences have developed "younger" churches, and more and more the work of missionaries from abroad is being brought into full and reciprocal partnership with these churches and their vigorous and devoted leaders.

World-wide Connections

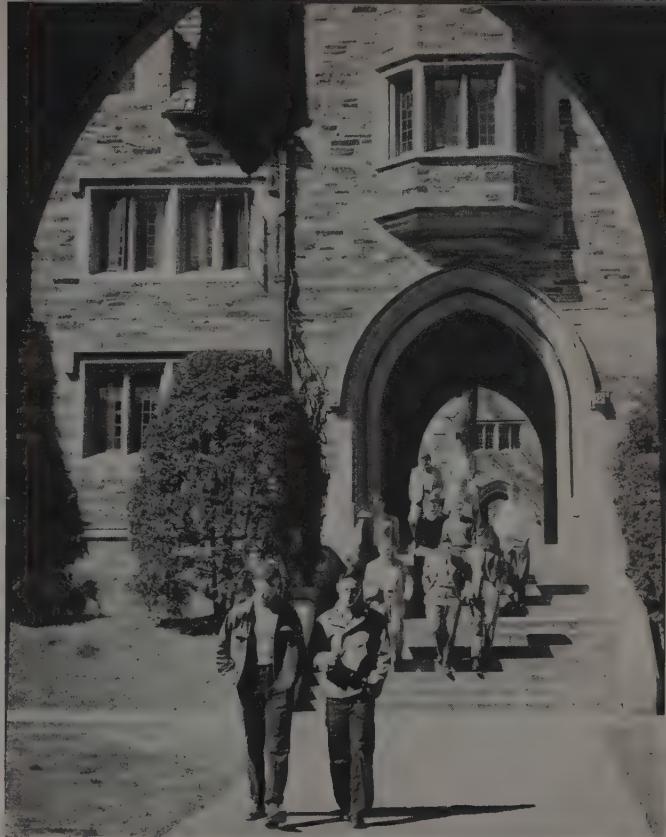
As for Europe, not ordinarily considered a mission field, there have been mutually helpful relationships between American churches and those of the same historic backgrounds, as for example those of the Lutheran order and those of the Reformed or Presbyterian order. Furthermore, the Protestant Episcopal Church in America has had special ties not only with its parent body, the Church of England, but also with the Eastern Orthodox Churches and the Old Catholic body. The Foreign Missions Conference has served as a channel for cooperative planning and action as and where it might be found useful. And now, the World Council of Churches, closely linked with the International Missionary Council, is the common meeting place for all our national units — from America, and Europe, and every other part of the globe — for studying together the Christian foundations of our social structure, for facing together the great moral and spiritual issues of our day, for exchanging divergent points of view and for discovering together the richness of fellowship found in things of the spirit.

Knowledge is Needed

All these matters, concerning the life and work of our churches abroad and their services in this country, need not only the financial undergirding but also the prayers and personal support of all our members. But before people can be expected to do very much, they must be informed and enlightened. This is the task which the Missionary Education Movement, in which twenty-nine denominations cooperate, has been performing for almost a full half century. Its study books and leadership training programs have been widely used, its informational material is of universal applicability and interest, and it has pioneered in the use of audio-visual aids. Its functioning as a clearing house in this great important area of church life has prevented much duplication and wastage.

Post-war Emergencies

The foregoing activities in eight particular fields of church responsibility represent ongoing opportunities and long-range objectives. During the past few years, however, there has been a very special activity which has rightly claimed a high degree of priority, namely overseas relief and reconstruction in the wake of the war. Some of this has been channeled directly to connectional church bodies in war-stricken lands. A large measure of this help, in money and in contributed goods, has been forwarded through the special agency established for that purpose by the cooperating denominations—Church World Service. In this undertaking, unified activity within the total body of Protestant and Orthodox churches reached new levels both in spirit and in actual material participation. In every country relief was administered by the indigenous church agencies and personnel, thus assuring familiarity with local conditions, and the wisest and most dependable utilization of money and supplies. In addition to the thousands of tons of clothing, food, medicines, and other material goods, funds were furnished to help in the restoration of normal church activities, to replace or repair and to re-equip church institutions such as hospitals, orphan homes, and deaconess homes;



KNOWLEDGE SUPPORTED by spiritual and moral values will shape a better world. Below, THE NEEDS of war victims are answered by Christian help.





The heart of our nation's strength is rooted in its spiritual heritage and symbolized by its churches.

to initiate youth programs for the salvaging of the homeless thousands of boys and girls; to provide Bibles, hymnbooks, and other Christian literature; to assist in the training of new leaders; to provide a ministry of health to exhausted and ill pastors and other church workers; to supplement the meager salaries of such key personnel; to render a spiritual ministry through chaplaincies among the millions of refugees; to assist in the resettlement of Displaced Persons; and to extend in every way possible the helping hand of true Christian brotherhood to all in need.

Demonstration of Christian Fellowship

This work, in some fifty different countries, has provided a most compelling demonstration of the power of Christian love. We must not forget that the lift given to men's spirits by the knowledge that they have Christian friends thinking of them is equal to the help for the body provided by the warm clothing or the nourishing food. And on the community level in this country, as well as in the receiving lands,

these ministries of relief and reconstruction have drawn the people of our churches more closely together than any other undertaking in their experience. There is still much to be done in interchurch aid, even though the acute stage of the emergency has somewhat abated. The new National Council will naturally afford a proper facility for the continuance of such cooperative work in relief and rehabilitation.

Creative Building

Yes, all in all, it is a thrilling tale of fellowship in Christian striving and serving. The activities which have been outlined are all proceeding now, and will be better coordinated and given added strength when the new National Council is constituted in Cleveland, November 28 to December 1, 1950.

The National Council needs the full understanding and support of every one of the twenty-seven million members of the cooperating churches. This new step for the more effective consolidation of service is only a milestone of progress. This land of ours rests upon Christian foundations. We must see to it that the superstructure maintains the same lines and proportions and solid stability. Can we count on *YOU*?

The National Council Will Help You and Your Church

- 1 . . . by providing an authentic *expression of the Christian conscience* in matters of religious liberty, human rights, family life, social welfare, world peace, emergency relief needs, and other major moral issues.
- 2 . . . by *promoting cooperative campaigns for evangelism and stewardship*, and by *providing service* to special groups such as migrants, share-croppers, and new Americans.
- 3 . . . by *sponsoring and supporting leadership institutes*, training schools, summer conferences, youth programs and similar activities.
- 4 . . . by *presenting cooperatively on college and university campuses* the central appeal for Christian commitment in one's life and vocation, including service in the ministry at home or abroad.
- 5 . . . by *linking youth and laymen* in Christian thought and action with other youth and laymen beyond their own denominational connections.
- 6 . . . by *emphasizing the Church's contribution to mental and physical health* and strengthening interdenominational chaplaincy service to hospitals, prisons and other institutions.
- 7 . . . by *serving as a clearing house* for full reports and statistics bearing on church membership, attendance, benevolent giving, denominational organizations and other useful information.
- 8 . . . by *developing a sense of world-wide fellowship* with sister churches overseas.
- 9 . . . by *presenting in common terms* the great appeals of *home and foreign missions*, for adequate financial support and for consecrated and well-equipped leadership personnel.
- 10 . . . by *making missionary giving and missionary service* more effective through united planning and coordinated use of all resources.
- 11 . . . by providing *publicity, program and study materials* for missionary education, week-day religious education, social legislation, public issues with Christian implications.
- 12 . . . by offering *a single inclusive agency* to deal with the *Armed Services* with respect to the Chaplaincy, or on special matters with other *governmental agencies*.
- 13 . . . by *representing united American Protestant interests*, when necessary or desirable, in relation to the government in Washington.
- 14 . . . by working constructively in areas of *radio, television, and moving pictures*, both for the improvement of commercial programs and for using these media to interpret Christian ideals.
- 15 . . . by offering expert counsel respecting *church architecture* and building programs.
- 16 . . . by preparing and publishing *Sunday school lessons, Aids to Worship*, and notably the *Revised Standard Version of the Bible*.
- 17 . . . by bringing together for mutual consultation and cooperation *denominational specialists* in many fields of activity, such as publicity, finance, rural or urban problems, both at home and abroad.
- 18 . . . by encouraging and assisting in the *establishment of local councils* of churches, of Church women, of laymen, and of youth, for the sake of making the Christian faith a more vital force in community life, and providing for it a more effective means of Christian service.
- 19 . . . by linking the churches and stimulating their efforts through *joint observances* such as World Wide Communion, Race Relations Sunday, Religious Education Week, World Day of Prayer, Reformation Sunday, and the Lenten Fellowship of Prayer.



Questions and Answers



And a little child shall lead them. The answer to the world's future is in the Christian training of the children of today.

What is the purpose of the National Council?

To create an inclusive, cooperative agency as a means of continuing, coordinating and extending the basic functions and objectives of eight existing national interdenominational agencies.

What are the eight agencies?

Federal Council of the Churches of Christ in America.

Foreign Missions Conference of North America

Home Missions Council of North America

International Council of Religious Education

Missionary Education Movement of the U.S. and Canada.

National Protestant Council on Higher Education

United Council of Church Women

United Stewardship Council

Does this mean that these separate agencies will no longer function?

Yes; they will no longer be operated as separate agencies. (In certain cases, corporate structures will be preserved for legal purposes, such as trust funds and bequests.)

Will any of the present work of these agencies be eliminated?

No; there will be a consolidation of certain programs in order to eliminate duplication but it is planned that all present services and projects of participating agencies will be continued through some Division or Department of the National Council.

Who will determine the policies of the National Council?

The constituent churches through their own representatives on the Council and its executive committee.

Do the agencies themselves favor the plan?

Yes; the proposal originated with the agencies themselves and they have officially approved the proposal.

Do the state councils of churches favor this plan?

Yes; it has been officially approved by 29 state councils, with action yet to be taken in the others.

Do the denominations favor this plan?

The proposal has already been officially approved by 25 ecclesiastical bodies, representing more than 26,000,000 church members:

The Methodist Church
National Baptist Convention, U.S.A. Inc.
Presbyterian Church in the U.S.A.
Disciples of Christ
The Protestant Episcopal Church
Northern Baptist Convention
Congregational Christian Churches
African Methodist Episcopal Church
The Evangelical United Brethren Church
Evangelical and Reformed Church
Presbyterian Church in the U.S.
African Methodist Episcopal Zion Church
Colored Methodist Episcopal Church
Russian Orthodox Church
United Presbyterian Church of N. A.
Church of the Brethren
Reformed Church in America
Religious Society of Friends—Five Years Meeting
Roumanian Orthodox Church
Moravian Church (Northern and Southern Province)
Ukrainian Orthodox Church of America
Syrian Antiochian Orthodox Church
Seventh Day Baptists
Religious Society of Friends of Philadelphia and Vicinity
Evangelical Unity of Czech-Moravian Brethren in N. A.

Does this proposal involve the merger of denominations?

No; this plan calls for the uniting of inter-denominational agencies, not a merger of denominations. The proposal is for cooperation, not organic union of denominations.

What is the origin of this proposal?

A conference held in Atlantic City, New Jersey, in December, 1941, attended by 25 representatives from each agency, received reports from Joint Study Committees and unanimously recommended "the creation of a single corporate agency to succeed all of the existing councils."

When will the Constituting Convention be held?

The Constituting Convention will be held November 28—December 1, 1950, in Cleveland, Ohio, with the final exercises of dedication held on Friday evening, December 1.



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THE CROSS stands as a symbol of equality for these American Indians, and for all minority groups. *Below*, Church women plan a campaign of action.





The National Council of the Churches of Christ in the U.S.A.

will consolidate the following eight interdenominational agencies

The Federal Council of the Churches of Christ in America

Is a federation of 23 Protestant and 4 Eastern Orthodox national church bodies for cooperative work in evangelism, social service and in advancing Christian influence in all human relations.

The Foreign Missions Conference of North America

Is the agency which enables 54 denominations with 99 mission boards in the United States and Canada to plan and carry through common programs of evangelism and service in Africa, Asia, the Near East, Latin America, and to plan cooperative action with European churches for world-wide evangelization.

The Home Missions Council of North America

Is the organization through which 37 home mission boards of 22 major Protestant denominations exchange information and plans for their various ministries to special groups or in particular situations.

The International Council of Religious Education

Provides the means for closer cooperation among 40 denominational boards of Christian Education and 33 state councils of churches in such services as leadership education, educational evangelism and Sunday, week-day and

vacation school programs for children, young people, and adults.

The Missionary Education Movement of the U. S. and Canada

Represents the boards of home and foreign missions, departments of missionary education, and boards of Christian Education of 29 denominations in training leaders and in publishing books, pamphlets, maps, and teaching aids regarding the mission of the Church in North America and overseas.

The National Protestant Council on Higher Education

Represents the Protestant colleges of the United States, and the voluntary student work of boards of Christian education in public-supported and independent colleges and universities.

The United Council of Church Women

Works through its 1600 state and local councils and its 12,000 World Day of Prayer Groups to help focus united Christian influence on problems of world peace, race relations, child welfare, family life, housing, community betterment, and overseas relief.

The United Stewardship Council

Is a voluntary association of 28 communions of the United States and Canada for the promotion of Christian stewardship of time, abilities, and material possessions.

A Rosary of Our Lord

By J. Phillip Pulliam, Jr.

RECENTLY, reading some past numbers of the *English Catholic*, the official quarterly of the English branch of the Anglican Society, I came across an article suggesting an Anglican rosary.* The writer maintains that we have the basis for such a rosary in our own Book of Common Prayer—namely, in the obsecrations of the Litany.† Thus arranged, the mysteries of the holy rosary are:

I. *The Joyful Mysteries:*

1. The Incarnation.
2. The Nativity.
3. The Circumcision.

II. *The Humble Mysteries:*

1. The Baptism.
2. The Fasting.
3. The Temptation.

III. *The Sorrowful Mysteries:*

1. The Agony and Bloody Sweat.
2. The Cross and Passion.
3. The Death and Burial.

IV. *The Glorious Mysteries:*

1. The Resurrection.
2. The Ascension.
3. The Coming of the Holy Ghost.

The rosary would be said, the writer continues, as follows: On the crucifix, the Apostles' Creed; first large bead, the Gloria Patri; three small beads, the Kyrie Eleison; second large bead, the Pater Noster; the decades, each followed by a Gloria Patri and a Pater Noster. The Prayer to be used on each bead of the decade is an adaptation of the *Salvator Mundi* (Prayer Book, page 313): "O Saviour of the World, by . . . (here insert the appropriate mystery), save us and help us, we humbly beseech Thee, O Lord."

The wording of the twelve mysteries might be enlarged and inserted as follows: (1) Thy Holy Incarnation, the Mystery of the Word Made Flesh, (2) Thy Holy Nativity at Bethlehem, (3) Thy Circumcision and Holy Name Jesus, (4) Thy Holy Baptism in Jordan, (5) Thy Fasting in the Wilderness, (6) Thy Temptation in the Wilderness; (7) Thine Agony and Bloody Sweat in Gethsemane, (8) Thy Holy Cross and Blessed Passion on Calvary, (9) Thy Precious Death and Burial, (10) Thy Mighty Resurrection and Triumph on

* "The Anglican Rosary," by Claude Chavasse (*English Catholic*, autumn 1948).

† The petitions beginning "By the mystery of thy holy Incarnation" (p. 55).

the Third Day, (11) Thy Glorious Ascension to Heaven and Thy Availing Intercession at the Right Hand of the Father, (12) Thy Sending of the Holy Ghost, the Comforter, at Pentecost. (The writer's wording for these fuller statements of the mysteries has here been modified in some cases.)

One can use an ordinary rosary in meditating upon the twelve mysteries, says the writer. However, I would suggest that two decades be removed from the ordinary rosary so that the three remaining decades would exactly correspond with the three mysteries in each of the four series. I would further suggest that the mysteries be said daily, in accordance with the festal sequence of the liturgical year, as follows: (1) During Advent, Christmastide, and Epiphanytide, the joyful mysteries; (2) During Pre-Lent, the humble mysteries; (3) During Lent, the sorrowful mysteries; (4) During Eastertide, Ascensiontide, and Whitsuntide, the glorious mysteries.

During Trinitytide the joyful mysteries might be said Mondays and Tuesdays; the humble mysteries, Wednesdays and Thursdays; the sorrowful mysteries, Fridays and Saturdays; and the glorious mysteries, Sundays. Also, a complete rosary might be said on the feasts of the Nativity, the Circumcision, and the Epiphany, with special emphasis on the joyful mysteries; on Maundy Thursday, Good Friday, and Holy Saturday, with special emphasis on the sorrowful mysteries; and on the feasts of the Resurrection, the Ascension, and Pentecost, with special emphasis on the glorious mysteries. It would be a good idea to say the rosary either before or after Mass at these times and to end the rosary with the proper collect of the day.

I would also suggest that the person using this Anglican rosary say the collect for purity (Prayer Book, page 67) on the medal and mentally make a declaration of his special intention before proceeding to the recitation of the mysteries.

When the rosary is said privately as a means of petition, "me" and "I" may be substituted for "us" and "we" in the *Salvator Mundi*. The plural forms will be used in group recitations, of course. When the rosary is employed as a means of intercession, the third person pronouns may be used: "him," "her," or "them" for "us."

Just as the Roman rosary is "the

rosary of our Lady," so this Anglican rosary might be called "the rosary of our Lord," the writer states. It is not proposed that the use of the Roman rosary be discontinued; devotions to our Lady are surely right and proper, and there is nothing in the *Ave Maria* which an Anglican Catholic cannot endorse.

However, I might add that there are certain difficulties that many, if not most, Anglicans would raise in regard to the Roman rosary: (1) The last two mysteries of the Roman rosary (the Assumption and the Coronation of our Lady) present a problem for Anglicans because in Anglicanism the Assumption is not "dogma" but simply a belief that may be entertained only privately as "pious opinion." There are some Anglicans, a minority, who can and do accept the Assumption in the physical sense; there are others, the majority, who must accept the teaching in a spiritual sense only; and most Anglicans, perhaps, would prefer to delete the Assumption and the Coronation entirely and in their place to substitute the Church Triumphant and the Beatific Vision, these two truths being held universally by Catholic Christians — Anglican, Roman, and Eastern. (2) The repetition of the *Ave* is said by many to be excessive and therefore unbalanced in its didactic and psychologic effect: ten of the *Aves* to one *Gloria* and one *Pater Noster* is altogether too much, they assert! (3) The repetition of the *Ave* with simultaneous meditation on a mystery is an exercise of psychological calisthenics almost (if not actually) impossible of achievement, most would contend; and if one should first meditate on the mystery and then recite ten *Aves*, he would still be likely to lose his thought in the repetition of the *Ave* anyway. The suggested Anglican rosary, it is seen, is not subject to any of these criticisms. Perhaps, a more balanced reconstruction of the Lady Rosary is therefore in order.‡

I suggest that those who would use this Anglican rosary could celebrate for themselves a "Rosary Day" on the feast of the Annunciation of our Lady (the feast of the conception of our Lord), March 25th, for on this day it would be appropriate to recite all twelve mysteries, ending them perhaps with the Annunciation collect and the *Gloria in Excelsis*. All the mysteries are really a logical outgrowth and expression of the central truth of our holy religion, the Incarnation, the fact that God became man in the person of our Lord.

‡ Those interested in additional or other-than-the-traditional use of the Roman rosary can secure such information by sending a three-cent stamp and complete address, but no self-addressed envelope, to the Rev. William M. Hay, Rector, S. Bartholomew's Church, Granite City, Illinois. Those interested in a Rosarian Sodality may write to the Rev. Howard L. Cowan, Church of the Incarnation, 10331 Dexter Boulevard, Detroit, Michigan, regarding the Living Rosary of Our Lady and S. Dominic, American Branch.

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FOREIGN

PHILIPPINES

Apostolic Succession Bestowed

Five bishops of the Philippine Independent Church recently received the order of apostolic succession in Iloilo City, P. I.

"The service was preceded," says the *Bulletin* of the Church, "by a solemn procession of the deaconesses in their white dresses, white veils, and skyblue belts; the priests with their surplices, white stoles, and birettas; the bishops with their scarlet 'mantelotes' and scarlet birettas." Bishop Binsted of the Philippines, who was guest bishop, and Bishop de los Reyes, the *Bulletin* continues, wore their copes and mitres. The five bishops receiving apostolic orders were: Msgrs. Macario V. Ga, Gregorio Felipe, David Villanueva, Luis Jardino, and Jose Recolito.

Two days earlier seven priests of the Independent Church received the apostolic order of priesthood.

RUSSIA

Change of Heart?

Patriarch Alexei of Moscow "has become aware of the extent of servilism to which the Church has sunk under Communist domination," the Vatican radio said in a Romanian language broadcast.

The station reported the Patriarch as having denounced "the attitude of some laymen who try to assume responsibility in religious matters on which they are not competent."

According to the Vatican radio, the Patriarch said that "these monstrosities must not be tolerated by the bishops, more so because the task of the Church is to bar these intriguers from interfering in religious matters."

GREECE

Anti-Protestant Demonstration

Five Evangelicals in the Greek village of Agnandia were charged with disturbing the peace when an anti-Protestant sermon by a Greek Orthodox priest brought the town's population to the verge of a religious riot.

The disturbance followed an address in the town square by Archimandrite Andreas Halkiopoulos, to drive out the 80 Evangelicals from the village of 250.

The archimandrite said, "Just as the Greek Army exterminated the miasma of Communism from our country, so the Orthodox Church must be united in clearing out those who have sold their faith, for they are not pure Greeks."

The Orthodox villagers, who reportedly had previously lived at peace with

their Protestant neighbors, began shouting, "Let us drive them away." As the uproar and threats of violence increased, a military patrol intervened. Townspeople attempted to disarm the militiamen, but the latter succeeded in restoring order.

After the disturbance, the archimandrite called on the mayor of Agnandia and asked him for the names of all local Evangelicals so that the government could be requested to remove them to another district.

The five Protestants charged with breaking the peace were summoned to appear for trial on November 24th.

[RNS]

GERMANY

Against Rearming

A plebiscite carried out to determine whether or not Germany is to be re-armed has been recommended in a letter from Dr. Martin Niemoeller, President of the Evangelical Church of Hesse and Nassau, to Konrad Adenauer, Chancellor of the West German Republic, according to a release from Ecumenical press service.

"The Evangelical Church in Germany has made it clear," wrote Dr. Niemoeller, "that it cannot speak in favor of re-militarization, whether in the East or in the West . . . Furthermore, Evangelical Christians will oppose remilitarization of any kind and base their stand on the right accorded to them in the federal constitution."

The Fraternal Council of the Evangelical Church has also rejected the idea of rearmament in Germany and called for a whole-hearted program of social welfare.

Dr. Adenauer replied to Pastor Niemoeller's charge in an address to a Christian Democratic Union rally with the declaration that Pastor Niemoeller "does not speak for the Evangelical Church in Germany," and has "done the severest damage to the German people in Germany and abroad," Religious News Service reports.

It has been reported that the German Communist Peace Committee is planning to invite Pastor Niemoeller to speak at the World Peace Congress.

YUGOSLAVIA

Free Stepinac, But . . .

The Vatican will never agree to Archbishop Aloysius Stepinac of Zagreb leaving Yugoslavia as a condition for his release from imprisonment, Vatican officials declared.

"The Holy See wants to see Archbishop Stepinac set free, but will not ac-

cept any conditions which prevent him from returning to his see at Zagreb," the officials said.

Recent events, they added, have stirred hopes that some form of *modus vivendi* may be established between Communist Yugoslavia and the Vatican. [RNS]

Bishop Horsley Accused of Aiding Archbishop

The Rt. Rev. Cecil D. Horsley of Gibraltar was denounced by the Bucharest radio as "one of the British intelligence service's principal agents in the Mediterranean."

The broadcast charged that the bishop's recent visit to the Patriarch of the Serbian Orthodox Church, was connected with Marshal Tito's "negotiations with the Vatican" over the release from prison of Archbishop Stepinac.

(An RNS Belgrade dispatch reported that Bishop Horsley had paid an official visit to the Patriarch in the course of a tour of Anglican communities in the Balkan countries and other parts of southern Europe over which he exercises spiritual jurisdiction.) [RNS]

AFRICA

Ethiopian or Egyptian?

The death of Archbishop Cyril, head of the Ethiopian Coptic Church, has raised speculation in Addis Ababa as to whether an Ethiopian or an Egyptian will be named to succeed him. The parent Coptic Church is in Egypt.

Archbishop Cyril was an Egyptian, in accordance with a long-standing rule of the patriarchate of Alexandria, supreme ruling body of the Coptic Church, that only an Egyptian may be appointed metropolitan of the Ethiopian Church.

However, the Ethiopian Church has for many years demanded that an Egyptian should rule. [RNS]

CHINA

Churches Approve Manifesto

Endorsement of the manifesto [L.C., November 5th] for the "reformation" of the Chinese Christian churches was voted in Shanghai at closing sessions of the 14th annual meeting of the National Christian Council of China. The Council represents most of the non-Roman Churches in the country. The meeting marked the first annual gathering of the National Christian Council since the Communist ascendancy in China, and was attended by 138 delegates from various parts of the country. It was said to be the first meeting at which no foreign church representatives were present.

[RNS]

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No. 3533X; (bound together with hymnal), Morocco, fine grain, limp, gold edges, gold cross, gold roll, Oxford India Paper. Black \$9.50; Blue, maroon or red \$10.00.

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Your Income

It's the least we can do, to dedicate one of these weekly spaces to our Every Member Canvass going on this month.

We've pointed out each year that if every Episcopalian faced up to giving God some definite, PROPORTIONATE part of their income, our entire financial problem would be solved and we'd easily establish new mission fields. Who gave us our income anyway? Who loaned us the capital for our lives and living? The answer is GOD. Then, how much of our income should go toward repaying Him? First, admit to ourselves that we OWE Him the debt. When that's done, half the problem is solved. Sit down quietly some evening, put all your very own expenditures down on paper, total them, add up your gifts to God for the same period, and see

how comfortable you are, looking at the two totals. Compare God's share with just your outlay on personal recreation or adornment. Like the looks of it? This is the time to get on your knees. Ask God to give you guidance as to what amount you should give Him. Keep praying a number of evenings. Don't hurry. When pledge-signing time comes, go the limit and tithe a full ten per cent of ALL income. IT CAN BE DONE. We've done it for thirty years and haven't missed a meal. Some may want to start at five per cent. That's a start, certainly. Others may have deeper problems. God and they will work out their pledge. The important thing is to FACE UP TO IT, and not dash off "the same amount again this year."

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EDUCATIONAL

SEMINARIES

200 Students at General

Seventy-seven new students signed the pledge in the matriculation book of the General Theological Seminary, on All Saints' Day, promising to be loyal to the life and work of the Seminary. The pledge was made after a celebration of the Holy Eucharist in the Chapel of the Good Shepherd. These 77 new men, added to the students who matriculated earlier, bring the total number of students to 200. The Matriculation Sermon was preached on the eve of All Saints' Day, by the Rt. Rev. Dr. Harold Edward Wynn, Bishop of Ely, England.

COLLEGES

Doubled Chapel Attendance

Attendance at Columbia University's chapel services has more than doubled in the last two years. This applies to both Sundays and weekdays. The announcement was made by the Rev. Dr. James A. Pike, university chaplain and head of the school's department of religion. Dr. Pike also said that the enrollment in courses of religion offered by Columbia College since last year has been increased by 300 per cent, that of Barnard College by 56 per cent, and that of the School of General Studies by 336 per cent.

The curriculum in religion in all three schools has been expanded this year.

The joint curriculum is offered by these three schools and includes courses in the nature and literature of the Bible, the history of thought, philosophy of religion, and the major religious traditions, as well as courses in the relation of religion to culture. Courses are taught both by scholars who cut across the various traditions in their teaching and by scholars who teach within their respective traditions.

These figures do not necessarily indicate a revival in religion but they do indicate that there is a definite concern to know about one of the factors involved in the life of western culture, according to Dr. Pike.

Teaching Fellowship

A teaching fellowship in creative writing for the academic year 1951-52 carrying a stipend of \$2800 is again being offered by Bard College. Young writers who have shown superior promise in the writing of fiction or poetry are eligible. Inquiries concerning the appointment to the teaching fellowship should be submitted not later than February 1, 1951, to the Dean, Bard College, Annandale-on-Hudson, N. Y.

MASSACHUSETTS

Bryan Green Mission

The Bryan Green mission in Massachusetts attracted enthusiastic support from the entire diocese. For nine days and nights, starting on October 29th, the Rev. Bryan Green followed a prepared program and sandwiched into it engagements which he himself secured.

On November 10th Mr. Green met with the clergy from midmorning to midafternoon and before leaving at midnight held a session restricted to people under 30 and to those of any age who through the mission had first recognized the love of God.

Mechanics Hall in Boston was unprepared for the estimated 15,000 persons who wanted to attend the mission on the opening night and was only able to accommodate 8,000. Many bus loads were of necessity waved on by traffic officers, but some of the overflow was seated in an annex and heard the address over a public address system.

Since there is no Episcopal Cathedral in Boston large enough to hold more than 2,000, the expense of the mission there was \$18,000, and this has been met in full.

PITTSBURGH

Thunderous Warning

Among the dioceses which observe Loyalty Sunday (the day on which Churchmen make out their pledge for the work of the Church) is Pittsburgh, and in that diocese the day is distinguished by a radio broadcast by the bishop to every church and institution in the diocese.

This year's broadcast was made on October 29th. In it Bishop Pardue declared that modern Protestantism has watered down the word of God in the Holy Bible. He went on, "The Bible and the Book of Common Prayer make a basic emphasis upon the fact that the Christian life is one huge battle against the forces of evil."

Then he said, "So to you, my beloved communicants of the diocese of Pittsburgh, and to me your Bishop, God speaks with a thunderous warning this morning. He tells us to be up and doing, to believe, to act, to give, to sacrifice and to be of good courage; to fight this battle to the death against the forces of evil."

In Five Years, 100% Increase

On October 15th, Bishop Pardue of Pittsburgh confirmed and received a class of 44 candidates at St. Mary's Church, Charleroi, Pa., and with its new com-

municant strength, the parish was able to register a growth of 100% for the period of the last five years.

In 1945, the parish had 184 members. With the addition of the 1950 class, the parish now includes 369 members.

In the five year period, the parish has presented Bishop Pardue with 195 candidates, 77 of whom have come into the Church from the Roman Communion. About 75% of all candidates have been adults.

LONG ISLAND

Simple, Old-Fashioned

Members of Christ Church, Brooklyn, N. Y., joined in a corporate communion and service of thanksgiving for the ministry of their rector, the Rev. Dr. John Henry Fitzgerald, on November 5th.

Fr. Fitzgerald had been rector of Christ Church for 35 of his 38 years as a priest. He has been secretary of the diocese of Long Island since 1925 and secretary of the House of Bishops for ten years. He says that his aim has always been the pastoral side of the ministry. He said, "We're of no importance to the city, just a simple old country parish, and we all love one another." He added, "I'm a very simple, old-fashioned individual."

Before coming to Christ Church he was curate of St. John's Church, Waterbury, Conn., for four years, one of them as deacon. Fr. Fitzgerald and his wife, who is also the daughter of a clergyman, have two children, Jane, 11, and John, 17.

Bishop Sherman, Suffragan of Long Island, was guest preacher at the November 5th service. In the afternoon members of the parish held a reception at the parish house honoring the Fitzgeralds.

WEST TEXAS

Message from Alaska

During the last week in October Bishop Gordon of Alaska visited the six convocations of the diocese of West Texas. The opening meetings were held in St. Mark's Church, San Antonio, and included afternoon sessions and an evening service with the Bishop as preacher. The Bishop's mother, Mrs. Wm. J. Gordon, well known for her Bible talks, was speaker at the meetings of the women; Bishop Gordon led the conferences of the men. In the tour Bishop Gordon was accompanied by Bishop Jones of West Texas, Mrs. Jack Foster, president of the Woman's Auxiliary, and Mr. William B. Atkins, president of the Churchman's Association.

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CAUTION

CAUTION is recommended in dealing with a man giving the name of Robert Westfall. He claims that he is an ex-convict, now trying to lead a law-abiding life, but that he has had unfortunate experiences with the police. He has a wife and year-old boy. Last reported in California. Further information may be obtained from the Rev. Raymond K. Reibs, 33 West Dixon Avenue, Dayton 9, Ohio.

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DEVOTIONAL CHRISTMAS CARDS—A-Choice Assortment, 9 cards—\$1.00. B-General Assortment, 15 cards—\$1.00. **ANGLO-FRANCISCAN KALENDAR** for 1951—Pocket Size Church Kalendars per doz., \$1.00. Order from: The Grace Dieu Press, Maryhill, Mount Sinai, L. I., New York.

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CHANGES

Appointments Accepted

The Rev. William Capers Acosta, formerly rector of St. John's Church, Corsicana, Tex., is now rector of the Church of the Messiah, Gonzales, Tex., and missionary in charge of St. James' Church, Hallettsville. Address: 721 St. Louis St., Gonzales.

The Rev. E. Rugby Auer, formerly rector of Christ Church, Manlius, N. Y., and St. Paul's, Chittenango, will become rector of St. Paul's Church, Waterloo, N. Y., on January 1st.

The Rev. T. Clarke Bloomfield, formerly associate rector of St. Andrew's Church, Louisville, is now rector of the Church of the Good Shepherd, Lexington, Ky. Address: 241 Desha, Lexington.

The Rev. John A. Bosman, who was ordained deacon in June in the diocese of New York, has transferred to the diocese of Pittsburgh, and is serving at the Church of St. Thomas-in-the-Fields, Pine Creek, Pa. In some quarters, the Rev. Mr. Bosman had been reported as being on the staff at St. James' Church, Upper Montclair, N. J., but he is at Pine Creek.

The Rev. David T. P. Bradley, formerly vicar of the Church of Our Father, Hulls Cove, Me., will become rector of Christ Church, Yonkers, N. Y., on December 1st. Address: 103 Elm St., Yonkers 2, N. Y.

The Rev. John C. Caley, who formerly served the Church of England in Canada, is now vicar of St. Michael's Church, Waynesboro, and Grace Church, Sandersville, Ga. Address: 706 Dowell Ave., Waynesboro, Ga. (The first report was that he was to have charge of Atonement Mission in Augusta, but he will instead serve the churches at Waynesboro and Sandersville.)

The Rev. Bayard S. Clark, who is rector of St. Michael's and St. Alban's Churches in Houston, has accepted appointment as chaplain for the Women in the Jefferson Davis Hospital Auxiliary, Houston. The volunteer organization to which he will minister was founded under the direction of Bishop Quin of Texas and the Episcopal churches of Houston about twelve years ago.

The Rev. Paul E. Langhaar, formerly vicar of the mission at Bishop, Calif., is now rector of St. John's Church, Stockton, Calif. Address: 1865 Lomita Ave.

The Rev. Dr. William Porkess, honorary associate minister of St. Peter's Church, Manhattan, is now also full-time acting rector at St. Bartholomew's Church, Brooklyn. Address: University Apts., 545 W. 11th St., New York 25 (rather than St. Bartholomew's Rectory).

The Rev. Ralph L. Tucker, formerly chaplain of St. Mark's Hospital and vicar of St. Peter's Mission, Salt Lake City, Utah, is now rector of St. Mary's Church, East Providence, R. I. Address: Warren Ave. at Fourth St.

Armed Forces

Chaplain (Capt.) Alfred L. Alley, formerly canon and headmaster at the Cathedral School for Boys in Dallas, was called to active duty with the Texas Air National Guard when it was mobilized in October and is now stationed at Langley Air Force Base, Virginia, serving as Wing Chaplain for the 136th Ftr. Bomber Wing.

Resignations

The Rev. Carter S. Gilliss has resigned as rector of Christ Church, Washington Parish, Washington, D. C., because of ill health. Address: 1624 N. Abingdon St., Arlington, Va.

Changes of Address

The Rt. Rev. G. Francis Burrill, now Suffragan Bishop of Dallas, formerly rector of Christ Church, Williamsport, Pa., should be addressed at 4425 Westway Ave., Dallas, Tex.

The Rev. Edward L. Aldworth, who is serving St. George's Church, Riviera Beach, Fla., has had a change of address from Box 568, Lake Worth, Fla., to Box 507, Riviera Beach, Fla.

The Rev. Walter McDade Bennett, rector of St. Andrew's Church, Houston, is now in residence at the new rectorry at 931 LaMonte Lane, Houston 18.

The Rev. John A. Benton, Jr., vicar of St. Michael's Church, Orlando, Fla., may be addressed at 3316 Edgewater Dr.

The Rev. W. N. Colton, retired priest of the diocese of New York, formerly addressed at St. Luke's Convalescent Hospital in Greenwich, Conn., may now be addressed c/o Mrs. Fred Dunphy, RFD 1, Box 207, Fort Pierce, Fla.

The Rev. Richard O. Harig, who was ordained deacon in June, may be addressed at 310 N. Church St., Bowling Green, Ohio.

The Rev. D. William McClurkin, who is serving St. Mark's Church, San Marcos, Tex., has had a change of address from 111 Live Oak St. to 930 Haynes St.

The Rev. Richard B. Stott, chaplain to Episopal students at Cornell University, has had a change of address from 708 Stewart Ave., to 214 Wait Ave., Ithaca, N. Y.

The Rev. George N. Taylor, who is serving St. Anne's Church, Lynwood, Calif., has had a change of address from 3365 A Cedar Ave. to 4140 Fernwood Ave.

The Rev. John A. Welbourn, retired priest, has moved from Leesburg, Va., and is visiting his daughter. Address: Box 1296, Carmel, Calif.

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LINENS AND VESTMENTS (cont'd)

BEAUTIFUL LINENS, imported direct from Ireland for ecclesiastical purposes—all weaves and widths, including fine Birdseye. Unusual values. Also transfer patterns, linen tape, #35 fine DMC—Plexiglass Pall Foundations at \$1.00. Mary Moore, Importer, Box 394 L, Davenport, Iowa.

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CURATE for Anglo-Catholic Parish forty miles outside New York City, \$2400, Reply Box J-497, The Living Church, Milwaukee 2, Wis.

WANTED—Curate, young, unmarried, middle of the road Churchman for a busy Parish on Long Island, New York. Splendid opportunity, good salary. Reply Box W-499, The Living Church, Milwaukee 2, Wis.

CURATE WANTED: Unmarried and able to sing the Mass. Ascension and St. Agnes' Church, 1215 Massachusetts Avenue, Washington 5, D. C.

ASSISTANT to Rector to be in charge of Parochial Mission, do pastoral calling, work with young people. Salary \$3600 plus rectory allowance. The Rev. Clarence R. Haden, Jr., St. Philip's Church, Durham, N. C.

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RETREATS

LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, California, Canon Gottschall, Director.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

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THE LIVING CHURCH

Ordinations

Priests

Colorado: The Rev. Marshall V. Minister was ordained priest on September 29th by Bishop Bowen of Colorado at Ascension Church, Denver. Presenter, the Ven. Eric Smith; preacher, Bishop Ingleby, Retired Bishop of Colorado. To continue his work at St. Paul's Church, Morgan, Colo.

Eau Claire: The Rev. Albert William Hillestad was ordained priest on October 22d by Bishop Horstwick of Eau Claire at Christ Church, LaCrosse, Wis., where the ordinand will be assistant. Presenter, the Rev. Dr. R. D. Vinter; preacher, the Bishop. Address: 1804 Main St.

Fond du Lac: The Rev. Richard E. Thrumston was ordained priest on October 29th by Bishop Sturtevant of Fond du Lac at St. Paul's Church, Plymouth, Wis., where the ordinand will be rector. Presenter, the Rev. F. D. Butler; preacher, the Rev. John H. Scambler.

Kansas: The Rev. Patric Lee Hutton was ordained priest on October 18th by Bishop Fenner

of Kansas at St. Paul's Church, Kansas City, Kans., where the new priest will be assistant to the rector. Presenter, the Rev. George L. Evans; preacher, Bishop Spencer, Retired Bishop of West Missouri. Address: St. Paul's Church, Eighteenth and Washington Blvd., Kansas City, Kans.

Minnesota: The Rev. Victor Burrows, the Rev. Thomas McElligott, and the Rev. Matthew E. Smith were ordained to the priesthood on October 22d at the Cathedral of Our Merciful Saviour, Faribault, by Bishop Keefer of Minnesota.

The Rev. Mr. Burrows will be priest in charge of St. Peter's Church, New Ulm, and All Soul's, Sleepy Eye, Minn. The Rev. Mr. McElligott will be assistant at St. Paul's Church, Winona, and priest in charge of Emmanuel Church, Rushford, and St. John's, Dresbach, Minn. The Rev. Mr. Smith will be priest in charge of St. Paul's, Pipestone; Trinity, Luverne; and St. Mark's, Tracy, Minn.

Rhode Island: The Rev. Howard Carlton Olsen was ordained priest on October 28th by Bishop Bennett of Rhode Island at St. Martin's Church,

Providence, where the new priest will be curate. Presenter, the Rev. Dr. Robert H. Mercer; preacher, the Rev. Dr. John S. Higgins. Address: 11 Greenwich Ave., E. Providence, R. I.

San Joaquin: The Rev. Clarence T. Abbott, Jr., was ordained priest on October 28th by Bishop Walters of San Joaquin at the Church of St. John the Evangelist, Stockton, Calif. Presenter, the Rev. William T. Renison; preacher, the Rev. Weston H. Gillette. To be vicar of St. Anne's Chapel, Lincoln Village, Stockton.

Wyoming: The Rev. Richard C. Heintz was ordained priest on October 18th by Bishop Hunter of Wyoming at St. Luke's Church, Baggs, Wyo. Presenter, the Rev. Thomas Rodda; preacher, the Rev. Ralph Alla Stevens. To be rector of Little Snake River Parish, with residence at Dixon, Wyo.

Lay Workers

Mr. William B. Gray, of Thomson, Ga., editor of the McDuffie Progress, county seat weekly, is now managing editor of the diocesan monthly paper, the Church in Georgia.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

OAKLAND, CALIF.

ST. PAUL'S Montecito Ave. & Bay Pl.
Rev. J. C. Crosson, r.; Rev. B. C. De Camp, c.
Sun HC 8, 11 1st Sun, 11 Ch S, 11 MP, 12:30
Holy Bapt; 10 Wed; OH Tues, Wed, Thurs, 10-2:30
& by appt

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett, v. 261 Fell St. nr. Gough
Rev. Francis Kane McNaull, Jr.
Sun Masses 8:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri Sat & HD 9:30; 9 MP; 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt.

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO. 2015 Glenarm Place

ST. ANDREW'S Rev. Gordon L. Graser, v.
Sun Masses 8:30, 11, Ch S 9:30; Daily Masses
7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6
Close to downtown hotels.

WASHINGTON, D. C. Lafayette Square

ASCENSION AND ST. AGNES' Rev. James Murchison Duncan 1215 Massachusetts Ave N.W.
Sun Masses: 7:30, 9:30, 11 with ser; Daily Masses:
7:30 ex Mon 10; Thurs 7; HH & C Sat 5-6
7:30 ex Sat; Fri 8 EP & B; C Sat 4-5 & 7:30-8:30

ST. JOHN'S Rev. C. Leslie Glenn; Rev. Frank R. Wilson
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev, & B;
Daily: Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 to 7 and by appt

CHICAGO, ILL. Hinman & Lee Streets
ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r.
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

DECATUR, ILL. Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7:30, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7, 10; also Fri
(Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15;
C Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD. 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

DETROIT, MICH. INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Rev. Howard L. Cowan
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

RIDGEWOOD (Newark), N. J. CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.

CHRIST CHURCH Rev. Alfred J. Miller
Sun 8, 11; Fri & HD 9:30

Key—Light face type denotes AM; black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; V, vicar; YPF, Young Peoples' Fellowship.

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r.

Sun 8, 9:30; HC 10:15 & 11 MP 1st Sun HC 11,
3rd Sun HC 10:15; 7:45 Youth Service, 8:15 EP;
Wed & Saint's Days 7:30 & 10 HC

BUFFALO, N. Y. Main at Highgate
ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Halleck; Rev. Mitchell Haddad
Sun 8, 9:30; 11, HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 10, MP 9:45; Daily 7 ex Thurs 10;
C Sat 7:30

ST. JOHN'S Colonial Circle
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NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP, 4 EP, 11 & 4 Ser;
Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed);
HC; 8:30 MP; 5 EP; Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson Phelps Stokes, Jr., Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Weekday HC; Wed 8, Thurs & HD 10:30

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

GRACE Rev. Louis W. Pitt, D.D., r.
9th & Broadway
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers;
Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

ST. IGNATIUS' 87th St. & West End Ave., one
block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.

Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); C Sat 2-5, 7-9

ST. THOMAS' Rev. Reelif H. Brooks, S.T.D., r.
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st & 3rd Sun HC, 4 EP;
Daily: 8:30 HC; Tues & HD at noon; Thurs HC 11;
Noon-day, ex Sat 12:10

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.
ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters, c.
Sun 8, 9, 11 H Eu (9 Family Eu & Communion
Breakfast); 9 School of Religion; 11 Nursery;
Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed
Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

PHILADELPHIA, PA.
ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B.
Sun H Eu 8 & 9, Sun School 9:45, Mat 10:30;
Sun Eu & Ser 11, Nursery School 11, Cho Ev 4;
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7;
Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30;
C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.
CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Eugene M. Chapman; Rev. Nicholas Petkovich
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30; HD 10:30

NEWPORT, R. I.
TRINITY, Founded in 1698
Rev. James R. MacColl, III, r.
Sun 8 HC, 11 MP; Wed & HD 11 HC

PROVIDENCE, R. I.
ST. STEPHEN'S Rev. Warren R. Ward, r.
On the Brown University Campus
Sun Masses: 8, 9:30 (Children's Mass & Instr),
10:15 Adult Sch of Religion, 11, High Mass & Ser,
5 Ev & B (as anno); Daily Mass: 7; C Sat 4:30-
5:30, 7:30-8:30

SAN ANTONIO, TEXAS
ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r.
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.
ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays, 7:15 HC, (Wed 9:30);
Confessions Sat 5-6, 7:30-8

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